

on this great and interesting subject, and we regret that so much zeal and some portion of respectable talent should be misdirected in a cause which cannot well bear such misdirection. We trust the individuals thus engaged, will review the principles upon which they stand, and the means and methods they are using in defense of their friends of whom. We feel, we trust, no animosity against them. We say, we cannot think you are right, and we cannot fellowship with your spirit and your measures. We take great pleasure in the fact that the vast majority of our Northern Brethren, the judicious, thinking class, are opposed to these measures.—When we see such letters as those of Rev. R. R. Gurley to —Ibertson, of Sheldwell, England; Rev. Dr. Porter, to the Committee on Colonization, Boston; Dr. Andrew; Hon. David Webster, to John Brown, Esq.—and a pamphlet as that by Cyril Peart, entitled "Remarks on African Colonization, &c."—several articles in the American Quarterly, especially the one on "Negro Slavery"—not to mention a vast deal of matter of like spirit and intelligence,—we address ourselves to our Northern brethren, and say such views, such feelings, such measures, commend themselves to us, and shall meet with our hearty co-operation.

LETTER FROM MR. GUTZLAFF.

The following is the letter from Mr. Gutzlaff to an American merchant in Philadelphia, which was read at the anniversary meeting of the Young Men's New York Bible Society in Chatham st. Chapel last week. It confirms in the most satisfactory manner all that has been lately reported of the vast empire of introducing the gospel into the vast empire of China.

[N. Y. Observer.]

CANTON, May 21, 1833.

Dear Sir,—Highly delighted at the receipt of the medicines which you had the kindness to send me, I offer you my most sincere thanks.

After having made three voyages and being on the eve of a fourth, I rejoice in the prospect of seeing very soon a free communication with this mighty empire opened. There are at present no obstacles to the promulgation of the blessed gospel in the maritime provinces. The jealousy of government has by repeated attempts been blunted and the friendship of the natives has considerably increased. We have had many a severe contest with the crooked and devious people, but the difficulties we have met are more such as to preclude the possibility of any serious collision. Still, however, furious edicts have been issued against the daring and deceitful barbarians who like rats approach the coast, yet they harm us as little as the papal bulls.

I anticipate with the most intense joy the final overthrow of the kingdom of Satan in China. Many a year will still elapse, many a hard struggle will still take place, but I am confident that the Almighty will carry on his great work. Do not consider me a visionary. I have witnessed facts which even exceeded my most sanguine expectations. The desire for becoming acquainted with our religion and sciences is truly great in the Shekung and Keung provinces. Many thousand books have found, during the last voyage, their way to all the ports of the empire, and have been carried into the interior.

Having come in contact with many Chinese and Manchu grandees, I am more convinced that we have nothing to expect from government, which is utterly devoid of all principle, but on the other side, we have to expect everything from the people, who form a glaring contrast with their rulers. Their kindness cannot be exceeded. It is now my intention to establish a hospital at Llangooh, the capital of Chekeng. I have neither funds nor friends except well-wishers. At the same time it will be necessary to counteract the anti-national feelings of government by the press, and to impart science by the same means. It will not be very easy to gain a permanent footing, but as the Emperor does not disapprove my conduct, which has been repeated to him, I have no reason to fear that he will not approve my God and Saviour, who has preserved me until this moment amidst all dangers and granted so few entrance to this secluded nation.

Receive my sincerest thanks for the interest you have taken in my behalf, and tell those unknown friends who are ready to aid me, that till my last breath I shall live exclusively for China. Whenever the ice is broken, and free intercourse granted, we will witness the regeneration of the largest nation on the globe.

For all my undertakings I feel my utter helplessness, and remain prostrate before Him, who alone can carry on the work. May the Almighty bless you with his grace from on high.

Believe me to be dear Sir, your thankful servant,

Signed CHARLES GUTZLAFF.

NO MAN LIVES TO HIMSELF.—Mr. Norman Smith, Jr. of this city, whose death was mentioned in our paper 2 or 3 weeks ago, after making provision for his family, has, we understand, by his will bequeathed

To Amer. Board of Com. for F. Mis. \$3000
To American Home Missionary Society, 2000
To American Bible Society, 1000
To American Tract Society, 1000
To American Education Society, 1000
To American Sunday School Union, 1000

He has also made these Societies residuary Legatees of his estate; from which bequest, it is believed, they will realize more than the amount of the specific legacies above named.

He had but recently subscribed \$2000 for the erection of a new building for the Free Congregational Church, of which he was a member, and left them in addition about \$1400. He also made a number of bequests to his friends, and to several charitable Institutions in this city, to wit:

To the Retreat for the Insane, \$300
To the Female Benevolent Society, 205
To the Orphan Asylum, 200
For the benefit of the Widows' Society, 100

Mr. Smith did not like many others, hold his property during life, and consent to yield a portion for benevolent objects, only when unable longer to retain it; but feeling that he was merely a steward of what he had received, he has been ever an example to young men, of judicious and liberal charity, and for many years has been active in every good work. He was a mechanic, who acquired his property by his own industry, and died at the age of 33 years.

Aniable in his disposition, upright in his dealings, and truly Christian in his life, he was universally respected and esteemed. [C. Observer.]

WEST STOCKBRIDGE.—Rev. Munson C. Gaylord writes to the Editor of the N. Y. Evangelist, under date of Nov. 30:

About the first of October, our church agreed to hold a protracted meeting; and also invited Rev. Horatio Fiske to come and labor with us during the meeting. The meeting commenced on the 16th, and continued eight days. These days were marked with deep solemnity, and many were the indications given that God was indeed with us. Many careless and stout hearted sinners were pricked in their hearts, and in anguish of spirit cried out, "What shall we do to be saved?"

The meetings, and since its close, I have not been able accurately to estimate; and on this point, shall only say, that the work is indeed great and powerful. Beside many youth and children of both sexes, there may be found fifty heads of families. The converts may be found in almost every rank and condition of life, from eighty down to eight or ten years of age. Among them may also be found such as were a few weeks since, Sabbath breakers, profane swearers, and scoffers; infidels and moral men of talents and influence, are also among the number.

I will now in this communication only add, that the general influence this revival has had on society is salutary; its tendency has thus far, eminently been to unite the church instead of dividing it, inasmuch as difficulties of long standing have been happily settled. It has also had a most cheering influence on the cause of temperance. Since the meeting, between three and four hundred have joined our temperance society.

WASHINGTON CITY.—We are kindly permitted to use the following extract of a letter from a young gentleman:

Washington, Nov. 8, 1833.

A few words to you about our protracted meetings. The work goes on; we already number about 30 converts; the zeal and prayerfulness of Christians is on the increase, and I trust that this revival will not cease till the whole city is overturned, overthrown, overturned. I have never felt so much interest since my first days, as I do now. The Lord seems to watch and supply our wants."

Subsequent information, to the 20th, represents the work as still advancing. [N. Y. Evangelist.]

ENGLAND.—The following is an extract of a letter from the Rev. John Angel James, of Birmingham, of recent date, to a friend in this city.

Religion throughout our country is flat. Politics, commerce, and an excessive rage for refinement and worldly show, are eating out the spirit of true piety.

Wildness and extravagance are still rampant in some circles. Irvingism is flourishing in high quarters. The apostle of this monstrous system has a thousand communicants at the Lord's supper; at least so I was informed yesterday on good authority. The question of establishments is fiercely agitated in Scotland, and in this kingdom it is coming into still greater publicity."

"I venture to say that the cause of temperance fizzes—that nothing we have done in this town can interest the people in it, and I am afraid it will not root itself in Birmingham or in England for a long time to come." [Albany Journal.]

BOSTON RECORDER.

Saturday, Dec. 21, 1833.

PROTRACTED MEETINGS IN BOSTON.

The reader will be glad to have the list of the sermons preached in Park-street Church last week, completed.

Thursday evening, Rev. Mr. Bouton preached on Joshua 24: 15. "As for me and my house we will serve the Lord."

Friday forenoon, Rev. N. Adams of Cambridge; Exodus 34: 6. Afternoon, Rev. Dr. Skinner, Joshua 24: 15; "Choose ye this day whom ye will serve." Evening, Rev. Dr. Skinner; Acts 24: 25.

Saturday forenoon, Inquiry meeting and prayer meeting. Afternoon, Rev. Dr. Skinner; John 16: 8. Evening, Rev. Dr. Skinner; Psalm 51: 4.

Sabbath forenoon, Rev. Dr. Wiener; Acts 7: 51. Afternoon, Rev. Dr. Skinner; John 21: 22. Evening, Rev. Dr. Skinner; Matthew 23: 45.

The meetings were attended by increasing numbers and with increasing interest to the close, and the result is such as greatly to encourage the efforts of Christians here, and the prayers of the Churches abroad for a Revival of religion in Boston the present season.

Monday evening last, a similar series of meetings was commenced, according to previous notice, in the Rev. Mr. Blagden's church, Salem-street.—The preachers (to Thursday night) have been, the Rev. Messrs. Adams of Cambridge, Badger of Andover, and Linsley of this city, and the Rev. Dr. Hawes of Hartford. Notwithstanding the very unfavorable state of the weather much of the time, the meetings have been very fully attended, and the hearts of those who love Zion have been greatly encouraged.

TO A CHURCH.

"He had been requested by their Pastor, he said, to make a few remarks to the Church, in reference to the circumstances of special mercy in which it had pleased God to place them. There were probably some who doubted the existence of such circumstances. He had never known the tokens of a special visitation from on high to be so evident as to exclude doubt from the minds of all the members of a Church. But in cases like the present, the doubt did not arise from any want of evidence, but from the dead and carnal state of the doubter's own soul."

"There were instances of awakening; what did that mean? There were instances of conversion to God; and what did that mean? Certainly there prevailed an awakened spirit among some members of the Church, so that they prayed and were ready to labor for them as had not been wont to do. Yes, the Spirit of God was now visiting the congregation; and the members of the Church were called to peculiar duties.

"Such seasons had generally been of short continuance. Why? Not from any necessity of the case; but from neglect of duty, and other sins, that cause the withdrawal of the Spirit; or from the want of appropriate labor. In such a time there was more work to be done than any one man could possibly go through with. If the Church were to leave that work entirely to the Pastor, the revival might be expected to be of short continuance. At such a time, the Pastor needed in a special manner the co-operation of his Church. This co-operation they might give in several ways.

"They might do it by prayer. Frequent and fervent prayer for him, for the success of his labors and the progress of the work generally, was demanded of all. But particularly would he urge special prayer for individuals among the impenitent. Make out a list of them, and make this and that out of the object of prayer, in private and in little circles of three or four, or as many as may find it convenient to meet for such purposes. He had known wonders of mercy in connection with such arrangements for prayer.

"They might do it by appropriate labor. In such a time, every Christian was called to work in the service of his Lord. They must preach the Gospel—not from the sacred desk—but as the disciples did when scattered abroad by the persecution that arose about Stephen. They must speak often and faithfully to their impenitent friends and acquaintances; they must study to fit themselves to do this in the best manner; they must induce the impenitent to attend the meetings. And they must be very bold in these labors. They had reason to be bold; the love of Christ and the salvation of the souls around them demanded it.

"One thing more. In the year —, it pleased

God to grant to the Church of which he was the Pastor, a season of special mercy. The importance of faithfulness on the part of the Church, that the season might result in the conversion of souls to God at an extent as possible, was deeply felt.

It was a subject of consultation and prayer. It was finally proposed, that such as were ready and willing, should pledge themselves to each other before God, to labor for the conversion of souls, in accordance with three principles which were distinctly laid down, as they never had done before.

It was understood that the members were at liberty to each one for himself, to enter into the plan or not.

They did enter into it with great unanimity, and prosecuted it with great faithfulness. And there followed such a visitation from on high, as that people had never before experienced. It continued for nearly two years. It seemed almost as if every adult member of the congregation would be brought into the fold of Christ.

Bethel, be faithful. The Spirit of God is moving among this people. Let not his gracious presence be withdrawn on account of your coldness, indifference, or worldly-mindedness. Be co-workers with your Pastor, co-workers with God, in this season of special mercy; and you too shall win souls to Christ, and be among those who shall shine as the brightness of the firmament and as stars for ever and ever."

For the Boston Recorder.

Hints for Conducting Prayer Meetings.

Mr. EDITOR.—In no part of our religious exercises are there greater defects than in the conducting of our meetings for prayer. These evils are deeply felt by many, and yet they are not remedied. At these meetings, at present, to be an increased spirit of supplication waking up in the churches and special efforts are being made to promote the revival of God's work, I think a few hints on this topic will be acceptable to the Pastors and the churches. Permit me also to say that the friends and patrons of the Recorder are looking to it at this time with great interest, and expecting that it will not only record the wonders of God's mercy to his church, but that it will

call attention to the great blessing to our churches and the influence you exert for the improvement of our meetings. I doubt not, Mr. Editor, that you bear in mind that no Pastor in the land preaches to such a congregation as you do, and that you are deeply sensible of your responsibility for the influence you may exert or fail to exert. The Recorder has been a great blessing to our churches, and such we trust it is long to continue to be. If so, it must be *instinct* with the spirit of revival, and urge on the sacramental host of God's elect to victory and to conquest. Let its influence be such that its praise may be that of the faithful Pastor:

"I tried each art, reproved each delay,
Aldared to brighter worlds, and shone the way.

The hints for the improvement of Prayer meetings which I now give, are taken from the memoirs of a man eminent for his wisdom and experience in regard to such topics; and I wish they were printed on a card, or in a tract, and circulated far and wide.

I give you them with a few alterations and additions:

1. Begin the meeting precisely at the time. If the leader is not present, let there be no delay.

2. Sing often, but not more than two verses at once, and let no time be lost in looking for hymns. Let the conductor of the meeting see to this.

3. If remarks are made between the prayers let them be brief and to the purpose. They should not exceed five minutes at the longest.

4. Let the prayers be short. Five or six minutes is long enough to pray in a social prayer meeting. If you pray for every thing (as many do,) what can those who follow you do, but repeat your petitions? Long prayers are a proof of any thing but a true spirit of supplication. When you read this, ask your friends how long you pray. It were better to pray twice in the same meeting, than to make one long prayer.

5. Let there be no waiting for one another to pray. It is not so in a revival.

6. Let your prayer meetings ordinarily, continue but one hour.

Moner of Praying.

7. Pray with child-like simplicity—not with strange expressions, or high sounding words. "Be not rash with thy mouth," Ecc. 5: 2.

8. Pray with earnestness. "And he said, I will not let thee go except thou bless me." Gen. 32: 9.

9. Pray in the name of Christ. "Whatsoever ye shall ask the Father in my name, he will give it you." John 16: 23.

10. Pray in faith. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.

MEMOIR OF CORNELIUS.

The Memoir of the late Rev. ALFRED CORNELIUS, by Mr. B. B. EDWARDS, is just published in a very handsome 12mo volume, of 360 pages, by PERKINS & MARVIN. As we know that the more private journals and papers of Mr. Cornelius had been destroyed, in compliance with his very express and earnest injunction, we had feared that the volume would be of little interest and value than the character and public life of its subject would encourage the Christian reader to expect. But however we may regret the want of that full history of such a man's inward life, which those papers would doubtless have furnished, we find the deficiency supplied to a very great extent from other sources. We had not considered, as we ought, how perfectly the mind and heart of Mr. C. had all along been impressed in his public labors. In other respects the narrative is one of far deeper and more instructive interest than we had dared to hope. Without attempting any account of its contents, we shall copy a few passages as we may have opportunity. We begin with the account of Mr. C.'s conversion, as more appropriate, if we mistake not, to the state of feeling around us, than anything else:

"We have now come to the most important period in his life, when his mind was decisively turned to those great subjects which concerned him as an immortal and accountable being. Our readers will be gratified with the statements of different individuals concerning this important period, but we have found it difficult, though not wholly in the power of the author, to make out that there existed at this time in college, and especially in the senior class, several instances, as it afterwards appeared, of solemn reflection on religious truth, produced by causes having no connection with each other. A few individuals, during the preceding term, had been led to consult volumes on practical theology, and had advanced so far in their serious inquiries, as to introduce prayer in their rooms. They were deeply impressed with the importance of religion, during the vacation, or a previous period, by the last warnings of a pious mother, and in various other ways; and yet, on their return to college, no communication was made on the subject beyond the walls of private rooms.

"We had no reason to doubt that the minds of these students were so intent on their studies, that there was no time for any such religious exercises. And though all these advances will continue, and rather grow, yet my heart was so strongly affected, upon the account of none, that I loathed myself so much, and over none was I so glad of victory. There were none whose rain or much distress did not bring me into a room opposite, where the friends of good order were trying to arrest its ravages by inducing men to report every year how much ardent spirit had been consumed in their families!

"The association, which Mr. Cornelius was instrumental in forming, was highly useful. During

another of these vacations, he surveyed the whole

country between the Hudson river and the State of

Connecticut, for the purpose of ascertaining its moral condition.

"At a later day, and near the close of his vacation,

he had a desire to make a tour of the country.

"He had a desire to make a tour of the country.

"He had a desire to make a tour of the country.

"He had a desire to make a tour of the country.

POETRY.

THE ADDRESS OF ADRIAN.
In the two last numbers of the Churchman the reader has had his attention directed to the sportive effusion of the Emperor Adrian; the last translation of which [given below] has given as vivid an impression of the original as an English reader can receive. Adrian lived in the second century of the Christian era; he was a philosopher and poet, and the story is that he composed these lines, as an appropriate address to his departing soul. In a literary point of view the trifle is valuable, as having given birth to the celebrated ode of Pope and several inferior imitations. Nor are they without their value in a moral view, since they illustrate the frame of mind in which the philosopher, unimpaired by revelation, aims to welcome death.

[Churchman.]

The Dying Infidel to His Soul.

Thou gentle little thing of air,
Ever moving,
Ever roving,
Thy body's a ghost and fellow here,
Art going? Tell me where:
Thou'st only be a vapor pale,
And cold, thyapples will fail,
Thou'st naked be,
What's gone from me,
And I shall loss thy wonted glee.

The Dying Believer to His Soul.

DEATHLESS principle arise;
Scar, thou native of the skies;
Pain of price, we are brought,
To be born, to be likeness wrought,
Go to sleep before his thron,
Deck his mediatorial crown:

Go, his triumphs to adorn,
Born of God—
To God return,
Le, he beckons from on high,
Fearless, to his presence fly:
Thine the merit of his blood,
Thine the righteousness of God.

Angels, joyful to attend,
Hovering round thy pillow bend;
Wait to cause the signal given,
And escort the quick to heaven.

Is there but dire distress'd?
Willing to retain her guest,
'Tis not but, she, must die:
Fly, celestial tenst, fly!

Burst thy shackles, drop thy clay,
Sweetly breathe thyself away;
Singing, to thy crown remove,
Swift of wing, and fired with love.

Shudder not to pass the stream:

Ventre all thy care on him;
Him, whose dying love and power
Still'd the tossing, hush'd its roar.

Safe in thy expandèd wave;

Gentle as a mother's care;

Not one object of his care

Ever suffered'd shipreck there.

See the haven full in view!
Love divine shall bear thee through;
Trust to that propitious gale;
Weigh thy anchor, spread thy sail.

Saints in glory perfect made,

Wait thy passage through the shade;

Ardent for thy coming o'er,

See, they throng the blissful shore.

Mount, their transports to improve,

Join the longing choir above;

Swiftly to their wish be given;

Kind the prompt, that arise

To the dying Christian voices;

Such the glorious vista faith

Opens through the shades of death.

From the British Magazine.

THE WEISSENBURH HYMN.

This is a metrical version of the Weissenburch Hymn as called from its discovery in a manuscript belonging to the convent of that place in Franconia, supposed to be of the eighth century. The original Teutonic, with an Anglo-Saxon, and a literal English version, is given by the late Rev. and excellent J. J. Coubars, in his "Illustrations of Anglo-Saxon Poetry."

This I've heard from ancient sages,

Men the chief of elder ages,

That in time of old gone—

There was the heaven on high—

Heaven on high, no earth below;

Then not star was seen to glow;

Nor the sun was shining bright;

Nor the moon gave forth her light;

Nor the mountain then, nor tree;

Nor the interminable sea;

Of this universal round

Not a whit from bound to bound.

But though lower world was none,

Yet there wanted not the one.

Almighty God in being then,

He, most merciful to men!

And with them were of old

Godlike spirits manifold.

Holy God, Almighty, thou

Hast created earth hast fashioned now,

And thy creation blest

With previous blessings;

Me the way in many show,

And on me thy grace bestow.

Faith, to thy pure trust resigned;

Prompt to serve a willing mind;

Prudent heart, and active hand;

Craft of Satan to withstand;

Evil over to eschew;

And thy will, O God, to do.

UNFADING BEAUTY.

WRITTEN IN 1640, BY T. CAREW.

He that loves a rose cheeke,

Or a coral lip admires,

Or from star-like eyes doth seeke

Fuel to maintain his fire:

As old time makes these decay,

So his flames shall waste away.

But a sound and stedfast mind,

Gentle thoughts and calm desires,

Hearts with equal love combined

Kindle never dying fire.

Where these are not, I despise

Lowly cheeks, or lips, or eyes.

Temperance.

LAWs,

Which authorizes the Traffic in Ardent Spirit as a

Drink, morally wrong.

[Concluded.]

But it is said, and grave legislators sometimes

echo the declaration, "it ought to be licensed, and

the use of it encouraged, to make a market for the

coarse grains, in order to promote the agricultural

interests of the country." But where the drinking

of spirit prevails most, agriculture, other things

being equal, uniformly flourishes least; and thus,

like every show of argument on that side, it is totally

opposed to facts, as well as to reason, religion, morality, patriotism, and even to humanity.

Many grain growers will now sell to distillers.

They are in a crime to feed those fountains of

death, yet their grains find a market, and they are

often among the most prosperous men in their vicinity.

It does not appear, that any more dismal prospect than that of others, is opening before their

children.

In the year 1810 it was estimated that between

five and six million bushels of grain were distilled in the United States. Suppose in 20 years it was

doubled, and that in 1830, 12,000,000 bushels were

thus destroyed; and that this, to the growers who

obtained their pay, was worth 50cts. a bushel,

\$6,000,000. The annual cost of crime and of

panperish produced by the use of ardent spirit

has been estimated at \$7,050,000. Subtract from

this the price of the grain, and you have from

these two items alone, a loss of \$1,500,000. Say

the Committee of the New York State Society,

"Since our farmers have begun to open their eyes to the evil of the turn of the staff of life into a column to destroy it, and have made

use of their coarse grains for bread and staffs,

they have steadily advanced in price;" and they calculate that the change produced by the Temperance Reformation, now saves the state of New York several million dollars a year.

Let all farmers use their grains to increase the

number and value of their horses, cattle and hogs;

not to diminish the number and value of men, and

they will find it to, to themselves and their country, great gain.

Others say, "the object of licensing is not to en-

courage the sale and use of spirit, but to restrain and prevent it." To this there are two answers.

The first is, it does not restrain and prevent it. It

has been tried effectually, for more than half a century; and its fruits have been manifested in the lives of wretchedness, and in the dying agonies of more than millions of men. Notwithstanding all such restraints and provisions, the evil continues to increase, till it is well nigh to become a pest.

The other answer is, "the licensing of sin is not the way to prevent it; but it is the way to sanction and perpetuate it; by declaring to the community that, if practised legally, it is right; and thus preventing the efficacy of truth and facts in producing the conviction that it is wrong."

But says one, "by saying that none except re-

sponsible men shall sell ardent spirit, and they are limited numbers, we do not say that for them to sell it, is right." Would a law which should forbid men to ride on horseback, upon worldly business, on the Sabbath, be saying, or would it imply, that for one to journey on that day for such a purpose on that account, is right? Suppose it would not; but suppose also the legislators go farther, and make a law, that any man to travel on the Sabbath, and to ride a horse, should be fined a dollar right to travel in that way, on worldly business, on the Sabbath; and that certain men should be appointed to license a number in every neighborhood for that purpose, and should license them, notwithstanding all reasons and remonstrances against it; would it not be saying, by the whole weight of legislation, in opposition to truth, that it is morally right for those men to travel as the law prescribes? or else, that legal right and moral right are in this case, in opposition? And would it not be declaring also in opposition to truth, that the public good requires this? And thus to increase the difficulty, the law of the case, just opposite to that of the law of God.

"The Father of the Country, in his

Dec. 14.

not to diminish the number and value of men, and they will find it to be, to themselves and their country, great gain.

Others say, "the object of licensing is not to encourage the sale and use of spirit, but to restrain and prevent it." To this there are two answers. The first is, it does not restrain and prevent it. It has been tried effectually, for more than half a century; and its fruits have been manifested in the lives of wretchedness, and in the dying agonies of more than millions of men. Notwithstanding all such restraints and provisions, the evil continues to increase, till it is well nigh to become a pest.

The other answer is, "the licensing of sin is not the way to prevent it; but it is the way to sanction and perpetuate it; by declaring to the community that, if practised legally, it is right; and thus preventing the efficacy of truth and facts in producing the conviction that it is wrong."

But says one, "by saying that none except re-

sponsible men shall sell ardent spirit, and they are limited numbers, we do not say that for them to sell it, is right." Would a law which should forbid men to ride on horseback, upon worldly business, on the Sabbath, be saying, or would it imply, that for one to journey on that day for such a purpose on that account, is right? Suppose it would not; but suppose also the legislators go farther, and make a law, that any man to travel on the Sabbath, and to ride a horse, should be fined a dollar right to travel in that way, on worldly business, on the Sabbath; and that certain men should be appointed to license a number in every neighborhood for that purpose, and should license them, notwithstanding all reasons and remonstrances against it; would it not be saying, by the whole weight of legislation, in opposition to truth, that it is morally right for those men to travel as the law prescribes? or else, that legal right and moral right are in this case, in opposition? And would it not be declaring also in opposition to truth, that the public good requires this? And thus to increase the difficulty, the law of the case, just opposite to that of the law of God.

"The Father of the Country, in his

Dec. 14.

Miscellany.

THE ROMAN CATHOLIC CREED.

A large number of Protestants are ignorant of the real tenets of the Roman church, and it is not easy to discover what are the standard doctrines on many of the points of difference. It is often intimated too, that this creed is modified in this country, and that its most prominent heresies are not embraced here. To set ourselves and our readers right in this particular, we have procured from the publisher of Roman Catholic books and from the Catholic Herald in Philadelphia, a copy of the small volume which is used by the members of the church in the chapels of this country as their guide to the standard tenets of the church, and it is given in full.

INCOLIN, EDMANDS & CO.

With a portrait, **1834.** **EDMUND CORNELIUS,** by B. B. Edwards, Tales and Novels, by Maria Edgeworth, uniform edition, in 9 volumes. **1834.** **Harper's Stereotype Edition,** with engravings. **1834.** **Letters of Julia Sophie Davis,** by Rev. D. D. Brewster, **1834.** **President Dwight's Decisions of Questions discussed in the Theological Classes in 1813 and 1814,** from stereographic drawings. **1834.** **Domestic Portraiture;** or, the successful application of religious principle in the education of a family, exemplified in the life of three of the deceased children of Rev. Legh Richmond.

MEMOIRS OF THOMAS H. HAWTHORPE, with an Introductory Essay, by Robert Howlett, D. D. and Rev. Dr. Alexander Brewster, **1834.** **Briggs' Christian Ministry,** 2 vols. **1834.** **Gutzlaff's Voyages along the Coast of China.** **1834.** **Keith's Expeditions of the Explorers of the East.**

SPRAGUE'S LECTURES.

INCOLIN, EDMANDS & CO. **1834.** **20 Washington street,** have this day published, **1834.** **A Memoir of the Rev. Elias Cornelius,** by B. B. Edwards. <